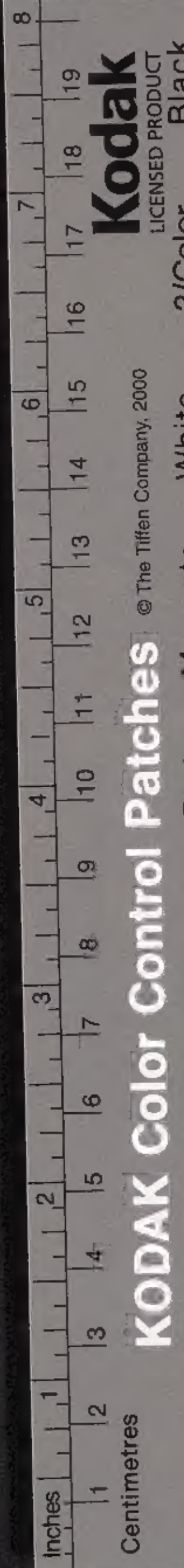
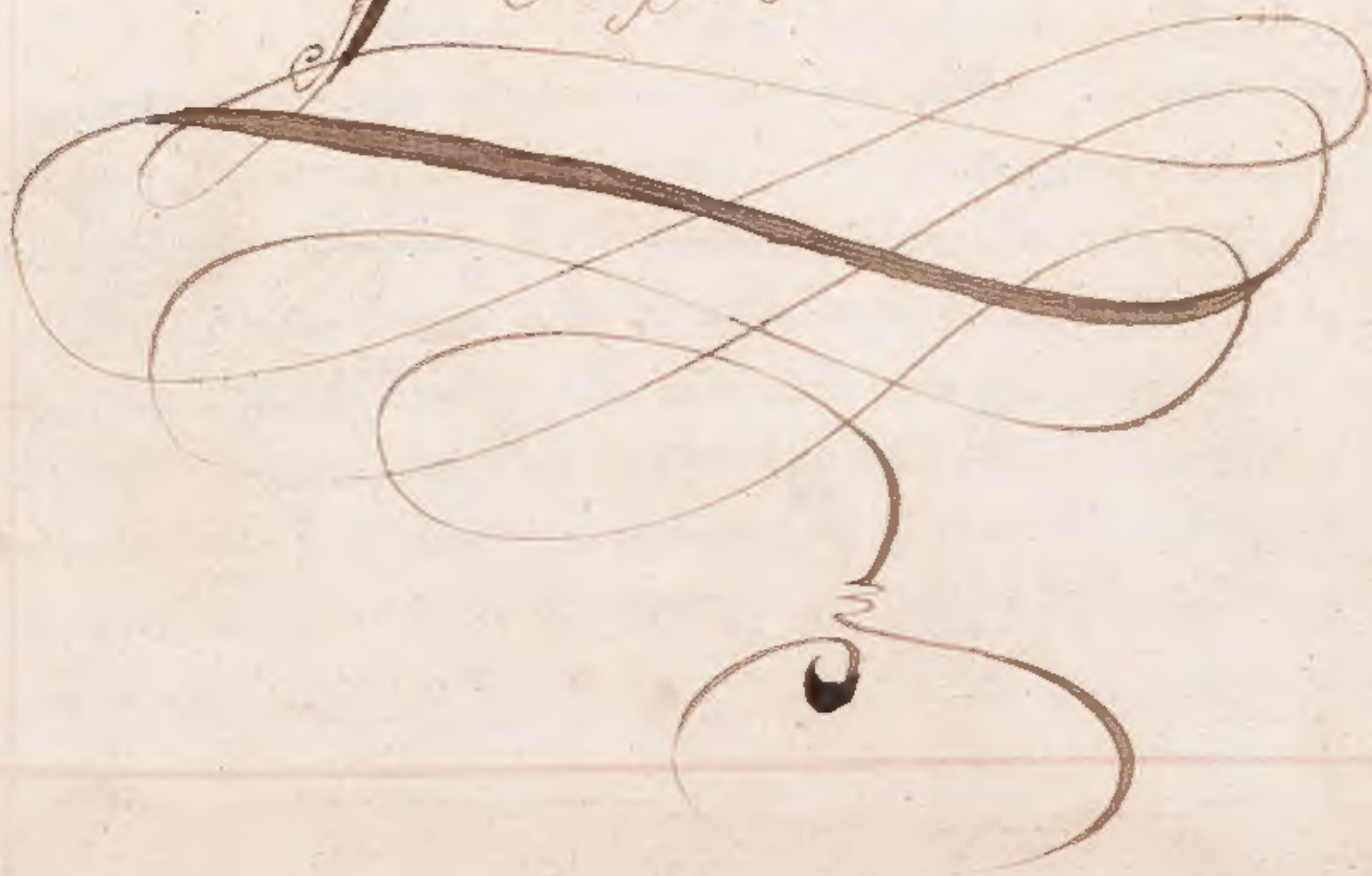


ERMONS OF
BARNARDINE
OCHINE OF

SENA, Godly
frutfull, and very
necessary for all
trent Christians
translatid out of
Italian into En-
glishie.

Anno Domini. 1548
Mensis Julio



The fyrst household Sermon vnto

the children and family vpon

the first Commandment.



owing Chyl dren

S. pauls, yea god the holy
ghost, which speaketh by
paul in his epistle to the
Ephesians, 6. Chap. teachinge

fathers how they shold bringe up their children and in-
struct them: for thus he sayth, fathers be not willinge
to provoke your children to anger, but bringe them up
in the doctrine and correction of the lord. Wherefor
for that I must obeye god the holy ghost which speaketh
by paul I have dared although it shalbe but rudely
me of a gross wytt) to open and declare vnto you the 10
Commandment, In the which bothe all thos thinge

8 7 6 5 4 3 2 1
19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
Inches
Centimetres

Kodak
LICENSED PRODUCT


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KODAK Color Control Patches

White
Magenta
Yellow
Cyan
Black

The second holsholde sermo,
Unto ther Children and.

familie vpon the
2. Commandement.



In the fyrst com-
mandement of god (wel-
beloued childrens serua-
nt) ye haue heare what ste-
fast harte ye ought to
haue toward god, truely
that we shoulde haue con-
fident in him, with all
oure heart, and to fear
him.

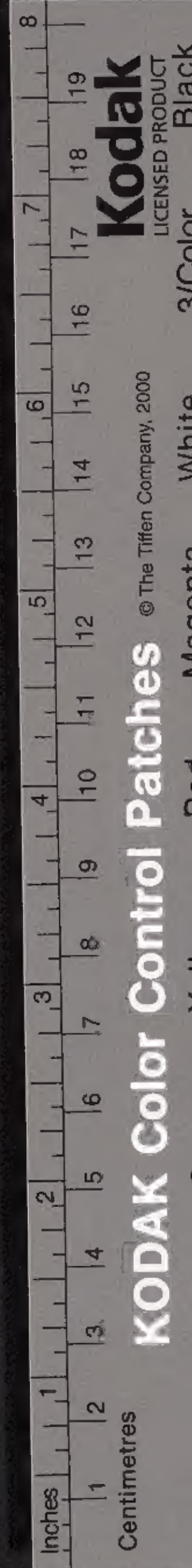
*And now I shalke teach you the waye
to learne how we shoulde truly
worship god both with our
mouthe, and conscience, And that thinge toucheth this 2.
commandement teacheth, thus toucheth god command:
Thou shalt not take the name of the Lord god in vaine.
God will accompt him guilty which taketh the name
of god in vaine. And that commandement toucheth pro-
hibit and forbid, that we shoulde abuse the name of god:*

The thyrd howlhold

*Sermon Unto ther Chyldre
and familye.*

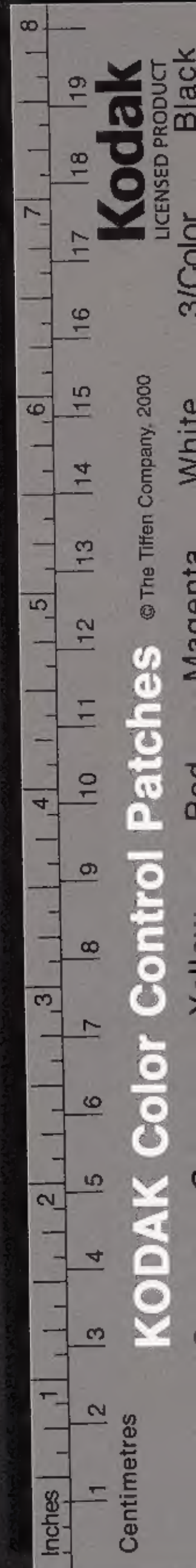


Che thyrd coman-
dement wel clovid children is, *Thou shalt hallow
the sabothe day;* which commandment althoughe
it donthe belonge properly unto the Jewes, to whom the
sabothe was sanctified, yet for all that, it donthe as well
appertaine unto vs Christians, for althoughe as soon
as our saviour Christ was crucified unto vs, the sabothe
was made the sabothe: *Esay the Last Chap:* And
therfor. and dayd it at hily as another to our Christian
yet for all that, that ever it. highly to be prayse, that
every weke, the sabbath day shoulde be constant both
to give and to receive hily things: And this is the under-
standing of this commandment, hallow thy sabothe
day, that is to sayd, the other sabbath dayes thou mayst
spend in labour both publick and private: but at some
at the sabothe day, and so thy sabbath day is com, Be



the men of Lawd, if they wold take it as they shoold
take it: they ^{sure} wold, that they be the enemy of the cause
and the friend of the person: y^e have heard howe the
children, how Christ hath more kindly and better
interpreted this commandment against killing the
Luther, then either the Jewes in the time of the
it, or then some Christian at this present daye do in-
terpret it after the text. y^e do have also, that although
all the world is full of manquettors, yet for all that, no
man will know it by him self, that he is a manquettor,
what? What manquettors be they, which do abound
in Egypt, and do suffer their neighbours to perish in
famine thirst and cold. Truly what is it else, but to give
no meat to they that be hungry, to give no drink to they
that be thirsty, to give no clothes to they that be
naked, then to, that is in his power to kill his neighbour,
there is no difference as the Civile Lawd doth affirme,
whether any man live, or he be the cause of death;
what need I many words?

This Commandment doth require of us that we
shoold not hurt our neighbours neither with word
nor deed, but save him by all means possible, with
counsell, and with the good words of sweete words,
and that we shoold take no less care in this cause
then in our selves, yea, and also that no man shoold
look for his owne, but every man for his neighbours.
Phillipians. 2. Chap. furthermore, how willingly y^e
that the Commandment shoold be violated of no
man: for he doth not let save the manquettor
unpunished, seeing that as well prophane Historie
do show as divine, but that we will see overpass
prophane Historie; did not y^e punish grievously
Cain, for because he did kill his brother Abel.
Genesis. 4. Chap. And did not y^e straitly punish
Achab & Jezebel for that they did kill miserably
Naboth, the third book of the Kings. 21. Chap.

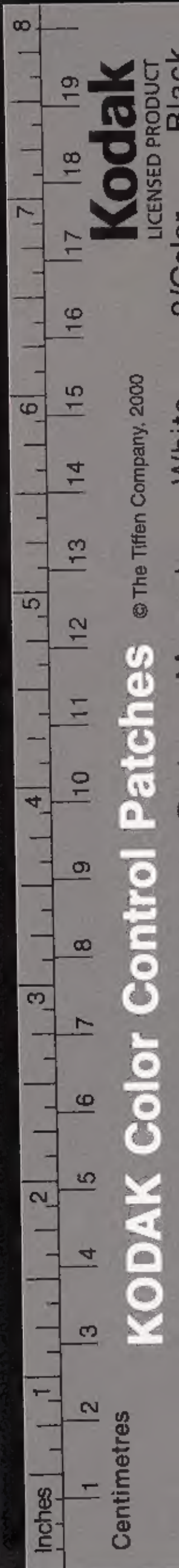




Allinge

to mynde that
which I shall
speake unto you

ment, which must be feede first wth mylke, and such
tender meat, I must also aduise you, which is to be
and in due time in Christes doctrine, to perfect the same
diligently, every man in his owne house at home, for
yet it shall awaye that ought to be taught unto you,
unless you use the same in your households, the which priuat
and domestical instruction I thinke so profitable necessary
in Christes church, that with out it our open sermons
though they be never so good, and learned shall with
scarcely or remain in young mens hearts, by reason their myndes
and senses be so wandring and set vpon trifles rather
then to mark any good thing, such things as be holie
and for their soules health, for of them regard, unless
they be brought from their youth in the feare of god.
For you now, therefore young men I speake that be christened:



and so danger may springe vnto you? *M^{te}* from many foun-
tains & from places that are not thought of, And all reason
perswadeth that ther is less danger to be feared from him that
hath right to succeede especially being bound vnto you? *M^{te}*
for clearing and manifesting of his right, then by one that
is grieved & offended to you? *M^{te}* for hyding & suffering his title
to be hid: And every one saith that the danger that ariseth
from one and him knowne, is easier prevented, then that which
ariseth from many, & some of them also unknowne, yet we
questionles therfor every way & the safest way for you? *M^{te}*
to bid him that hath the best right to succeede you, to all
Love & thankfulness towards you, & consequently by that kind
means, from doing to endanger you any way, but especially
by your kind clearing & declaring his right, & then also to putt
out of hope all others, that now cunningly imagine they have
right ther vnto, whose ambition may stir them vpp to seek
the Diadem, this as we haue plainly provided is the way that
that best pleaseth god & that standeth best to the discharge
of you? duty both to him and your people, and therfor it cannot
be but that it is far more safe for you noble person so to do,
then otherwise, because, as all states & expedient teach it,
alwaye the safest waye both for prince & subject to please god:
and very dangerous to thinke that ther is more safety in follow-
ing our own desires and fancies then his will & pleasure.
Saulo you know was threatened because he had broken gods
commandment, to haue his kingdom rent from him, and it
was so: & the rather may you see that ther is no reason in
support of perill ~~in support of perill~~ to you? person to stay you
from thus doing, because not only it hath bene much
to appeare manifestly vnto you, that they are rather fancied
perills then perills in deed, and now lastly evident reason
hath shewed you that what so ever thus perills be yet y^e said
and rather greater are most iustly to be feared of the not
settling of the succession, wherfor we conclude notwithstanding